N 5'41

The Christian Century Pulpit

A Periodical of Contemporary Preaching

CHARLES CLAYTON MORRISON, *Editor*

VOLUME IX CHICAGO, MARCH, 1939 NUMBER 3

Lenten Number

HARRY EMERSON FOSDICK
"The Modern World's Rediscovery of Sin"

IVAN H. HAGEDORN
"First—Stand Still!"

HUGH THOMSON KERR
"What Memorial Have You?"

HENRY M. EDMONDS
"The Hiding Places of Power"

FRANK FITT
"The Cost of Religion"

BERNARD C. CLAUSEN
"The God We Need"

WALTER A. VOSS
"And They Crucified Him"

KING D. BEACH
"A Pastoral Prayer"

PREACHER PROBLEMS

ARTHUR C. McGIFFERT
"Minister and Psychiatrist"

HOLBROOK LIBRARY PACIFIC SCHOOL OF RELIGION

The Modern World's Rediscovery of Sin

BY HARRY EMERSON FOSDICK

AT the very entrance of the Lenten season, dedicated to penitence and humility, we well may face the tragic fact that lies behind the New Testament's understanding of Christ, "Thou shalt call his name JESUS; for it is he that shall save his people from their sins." So, like the star of Bethlehem itself seen against the night, the very birth of Jesus is seen against the background of man's sin.

In this regard a clear contrast exists between the Christianity of our fathers and the liberal Christianity to which most of us have become accustomed. To our fathers sin was a horrid reality, a deep-seated depravity in human nature in which from birth we all shared and from which only the grace of God in Christ could save us. The old theology was centered in that conviction, the old hymnology expressed it, and the old pictures of hell made lurid the endless horror of sin's consequence.

Liberal Christianity, however, has on the whole been very complacent about human nature. Modernism grew up in an era when progress was in the air, with evolution as the process behind life and education as the means of liberating life. It was the time of fresh discoveries, idealistic hopes, alluring prospects, dominant optimism. So our liberal Christianity has everywhere been characterized by an ideal view of human nature. To be sure, there were failures to be outgrown, inadequacies to be overpassed, ignorance to be illumined, selfishness to be corrected, but no such tragic depravity at the heart of human nature as made Pascal call man "the glory and the scandal of the universe. . . . a monster, even beyond apprehension."

Now, however, Lent comes again in a difficult year, with such cruel and depraved things afoot in the world as some of us have never seen before. I do not believe the old theology. I am glad many of the old hymns

25 Cents a Copy Entered as second-class matter October 14, 1929, at Post Office at Chicago, Ill., under the act of March 3, 1879. Published monthly by The Christian Century Press, 440 S. Dearborn St., Chicago, Ill. Two Dollars a Year

have dropped from the hymnal never to return. The old pictures of hell are to me an incredible anathema. But how can one be content with this soft, sentimental, complacent type of liberalism that thinks comfortably of human nature? It is said that a modern teacher wrote a whole book on religion's meaning, and when his friends called his attention to the fact that he had not even mentioned sin in it, he said: "Oh well, there ought not to be any such thing." Say what we will about our fathers' incredible ways of stating the matter, they were infinitely more realistic about the facts of human nature than such superficiality.

PERVERTING THE BEST INTO THE WORST

Today we and our hopes and all our efforts after goodness are up against a powerful antagonism, something demonic, tragic, terrific in human nature, that turns our loveliest qualities to evil and our finest endeavors into failure. Our fathers called that sin. If you have a better name for it, use it, but recognize the realistic fact.

Certainly, every path that man is traveling today leads to the rediscovery of sin. There is scientific inventiveness, for example. How full of hope for man's abundant life that once seemed! Here were gifts in endless affluence that he could use to build a better earth. But see to what tragic misuses they are put! What was it held up the democracies at Munich? I suppose ten thousand airplanes in Berlin, waiting to bomb London, so that, while diplomats talked in Munich, London was evacuating its little children as rapidly as it could. We blame our forefathers for even believing in infant damnation, but we, as it were, have taken over the job ourselves, using for our purposes the very gifts that were to have saved us. So a young man dying of tuberculosis, the result of poison gas in the World War, said, "I wish that our enemies had known less about chemistry or more about God." There is something demonic in human nature that can use the best for the worst.

Or consider education. A century ago, in Boston, Horace Mann believed that crime could be practically eliminated in this country by increase in the size and number of our tax-supported schools. Well, we have built tax-supported schools in size and number beyond anything that Horace Mann dreamed yet we are not through with crime. Indeed, add up all that we spend in America on education. That's an immense sum. Add to that all we spend for churches. That's another great sum. Add to that all we spend for charity. That is another large sum. Yet when we have added them all together, we are told that crime in this country costs us $500,000,000 more than them all. Moreover, into that crime goes every educated ingenuity from which education was to have saved us. There is something demonic in human nature that can pervert the best into the worst.

PATRIOTISM GONE WRONG

Or consider man's spiritual qualities: loyalty, responsiveness to great leadership, patriotism, the sense of community and fellowship. In themselves they are beautiful. Man has been saved from egocentric selfishness by his ennobling capacity to care for something other than himself in race and nation. Yet look across the world and see what this incomprehensible monster, man, is doing with them! Recently a Christian Japanese woman called upon me. She was one of the most surprised persons I ever talked with. She had just come from Japan and for the first time was seeing what Japan is doing in China from an outside point of view. She told me what one sees inside Japan—the unifying and adoring loyalty to the Emperor, the kindling consciousness of solidarity and community, the sense of Japan's sacred mission in the Far East, the high crusade to save the Chinese people from their false rulers, the aged and kindly mothers who arise in the early morning, even in winter, to speed with their prayers the brave young fellows going to the front.

So all wars are fought and the most damnable things done on earth, whether in China or here, not by stark evil only but by the finest qualities in us, are twisted to unholy uses by this demon that our fathers called sin.

Surely, our fathers were not shadow-boxing. We have mastered physical nature in ways they never dreamed, but we are still up against human nature. What to do about that? Physical nature is a realm of necessary law-abidingness, where we can trace cause and consequence and make ourselves masters of the outcome. But human nature presents us with something new and different—freedom, that high and terrible gift of freedom, that can take the holiest and make the worst out of it, and an inner wrongness that, so misusing freedom, brings to futility and grief the fairest hopes of men. I am sure that this view of human nature is the first step to a realistic outlook on what life is, and it can add the dimension of depth to our insights.

NO PANACEAS FOR SOCIAL WRONGS

In the first place, it adds the dimension of depth to our thought of our social problems. All easygoing trust in social panaceas—as though, if we changed this circumstance a little here or altered that environment there, or took this short cut yonder, we would come to a happy social consequence—goes back to a radical failure to see that there is something wrong in human nature itself. If someone will not believe this because it sounds so much like the old theology, will you believe it if it is said to you in other terms by the new psychology? Early theologians called this inner depravity of human nature "original sin" and said we are all born with it. Freud calls it "the id" and he says we are born with it too. If you want to call this fact of primitive, selfish, and often perverted emotion that makes war on ourselves and the world, "id," instead of "original sin," by all means do so, but recognize the realistic fact: a racial inheritance—Freud is right about that—rolling down from generation to generation, ruining all the fair hopes of men, and in the end the source of these tragic disappointments when our fine schemes of social reformation are wrecked.

How easily some people have supposed that the hu-

man problem could be solved! In 1893 Hiram Maxim, speaking of his new and terrible gun, said, "It will make war impossible." That is all he knew about human nature. In 1892 Alfred Nobel, the inventor of dynamite, said that his new dynamite factories might end war sooner than peace congresses. That is all he knew about human nature. This incomprehensible monster, man, has it in him to use for wholesale destructions things a thousand times worse than dynamite and Maxim guns.

Or carry our thought to a higher level. We tender-hearted liberal Christians, brought up in the humane tradition, deeply feeling the ills of the underprivileged,

HARRY EMERSON FOSDICK

are constantly tempted to suppose that if only everybody were privileged that would solve the human problem. Now, I too hate these inequalities that curse our life. They are the shame of our civilization. I want decent housing for everyone, decent subsistence for all. No man worthy of the name can be content until we have a more equitable distribution of this world's goods. But as you hope to escape one of the most tragic disappointments in human history, do not suppose that that alone will solve the human problem. It is difficult to be a good Christian if you are underprivileged, but I ask you, Do you think it is necessarily easier to be a good Christian if you have all the world's goods? Does the fact that one can live on Fifth Avenue or Park Avenue or Riverside Drive necessarily mean the solution of those elemental problems of human nature that like God himself are no respecters of persons? If you think it does, then you do not know some people on Park Avenue, Fifth Avenue and Riverside Drive.

We are going to run from one social disappointment into another until we see that behind all outward evils there is a need in human nature that only a profound spiritual renewal can cure. That is true not only of blind Bartimæus begging by the roadside but of Zacchæus in his counting house and Dives in his palace. That is true not only of a coarse woman of Samaria coming to draw water from the well; it is true of Nicodemus in his study, needing to be reborn again.

ONLY SPIRITUAL RENEWAL CAN CURE

This recognition of the tragic fact about human nature, far from being the beginning of discouragement, is the beginning of hope. The man who is afraid to face it shows himself unprepared to confront the realistic facts. But the New Testament, which from beginning to end faces it, far from being discouraged, is the most radiant and triumphant book in the world. For the New Testament started with the tragic fact, "Even when we were dead through our trespasses." That's where it started. And then it saw that a saving power had been released into the world through Christ that could redeem individuals and move them over until they were no longer part of the problem but part of the answer, and then could take groups of people and move them over until on the whole they were no longer part of the problem but part of the answer. In that the New Testament saw the promise of a redeemed manhood. It started with the night and then it saw the star and was glad. That is the realistic way to approach life. As another put it, "To expect a change in human nature may be an act of faith; but to expect a change in human society without it is an act of lunacy."

EVERY MAN SHARES IN CORPORATE EVIL

In the second place, this truth adds the dimension of depth to our thought of ourselves. No man understands himself until he has seen that he shares in this inner wrongness, from which he needs to be saved. Was it Oscar Wilde who told the story of a religious hermit, so holy a man that the evil spirits sent to tempt him were discouraged? They could not break him down. They tried the passions of the body and failed, the doubts of the mind, and failed again. Then Satan himself came and said to the evil spirits: "Your methods are crude. Permit me one moment." So, going to the holy hermit, Satan said: "Have you heard the good news? Your brother has been made Bishop of Alexandria." That got him. He, a poor hermit, and his brother Bishop of Alexandria! Jealousy swept over him like a flood. He could stand almost anything except the success of his brother. What we are saying is that no man understands himself until he has faced this kind of truth about himself.

In this regard we often deceive ourselves because sin can take such a high polish. Sometimes sin is gross and terrible. It staggers down the street; it blasphemes with oaths that can be heard; it wallows in vice unmentionable by modest lips. Then prosperity visits sin. It moves to a finer residence; it seeks the suburbs

or gets itself domiciled on a college campus. It changes all its clothes. It is no longer indecent and obscene; its speech is mild; its civility is irreproachable. But at heart it is the same old sin, selfish, indulgent, hard, envious, cruel, unclean. As anybody may easily observe, sin takes on a very high polish.

The tragedy in all of this is that my sin is not simply mine individually but my share in the corporate evil that is destroying the hopes of the world. For selfishness, carnality, cruelty are not merely individual; they roll from generation to generation spoiling all man's hopes, and my curse is that I can be part of this major problem of the race instead of part of the answer. Indeed, by nature I am part of the problem unless I am saved from being that by some power of spiritual renewal. I beg of you, do not take this as though it were merely the kind of thing a preacher would say. All seers have said this. I will almost venture that every major work of literature in the world's history has been centered in this truth. Start with the great tragedies of Greece and think your way down through Macbeth, Othello, Hamlet, Faust, Les Miserables, Romola, The Scarlet Letter, Anna Karenina, what you will. The great seers have faced the centrality of sin in human life and our tragic capacity to be part of the corporate evil that spoils the world.

THE SOURCE OF HOPE

The recognition that this is true about man, far from being the beginning of discouragement, is the beginning of hope. This is what the New Testament is all about, trying to get man to take a serious view of himself and then seriously seek a cure for his malady. Go through this highly respectable congregation here and who of us does not need this? For some here have sinned secretly and are afraid it will be found out publicly, and their lives are anxious, wondering if and when the ambush may be sprung. And some here have sinned and they cannot forgive themselves, and like a bell buoy tolled by the restless motion of uneasy waves, remorse is tolled by their tossing consciences. And some here have sinned and sin begins to grow habitual so that, as one plus one plus one adds up an accumulating sum, sin mounts and mounts in size and in control. And some here have sinned and have tried to keep the consequence to themselves and they cannot; it overflows and hurts their family and friends, as though once more the innocent were nailed to the cross because of them.

Every man or woman here understands what I am saying. This is not Greek to anyone. No one understands himself till he sees this. No one understands Christ's central meaning till he sees this. It would be keeping Lent indeed were we to take ourselves and his saviorhood thus seriously. As Clement of Alexandria said long ago about Christ: "He hath changed sunset into sunrise."

RELIGION NOT A SPIRITUAL COSMETIC

This leads us, in the third place, to note that our truth adds the dimension of depth not only to our thought of our social problems and ourselves but to our thought of Christianity and of Christ himself. Liberal Christianity in some of its forms has succeeded in reducing religion to little more than a kind of spiritual cosmetic, adding a touch of heightened color to a countenance not radically changed. For if one starts with a complacent view of human nature, religion inevitably becomes an addendum, comforting to some, reassuring to those who need it, but not an indispensable salvation. So men treat it as superfluous. If that is all Christianity is, I wonder why I have worked so hard these many years to make it seem persuasive. But if what we have said today is true, then Christianity has a dimension of depth to it. It is an indispensable salvation from that inner curse that is wrecking human hopes.

Why should moderns shrink so from the word salvation? What is scientific medicine? It is salvation, and when a man takes the measure of disease and what it does to men, sees it flowing across the generations bringing its recurrent miseries on humankind, he thanks God for the saving hope of surcease from pain and cure for malady that scientific medicine brings and will bring. Every major activity of man is concerned with salvation from human tragedy. The Christian gospel has a specialty as real as scientific medicine. It came to save men from that inner wrongness that curses human life.

IT IS CHRIST WE NEED

I should suppose we would feel the need of that today. The human drama is not playing itself out well and no mere shifting of the scenery will fix the drama up. Something profound must happen to the actors if it is to come out right. Last Sunday two young men left this church after morning worship. My friend says he saw one of them put his hand on the other's shoulder and heard him say: "The time is passed for high ideals only; it is Christ we need." If one sees the deep meanings in that, it is the truth. We need his radical remedy for our radical disease: one God, high over all, in loyalty to whom we are saved from our ruinous idolatries, one human family of every tribe and nation, in devotion to which we are saved from our destructive nationalisms and racialisms, and within ourselves the gospel of forgiveness and power —those two, forgiveness and power—by which, one by one, men and women are transferred from being part of the problem to being part of the solution.

The Lenten season comes again. Let us not be content with the formal observance of it. Saviorhood is the essence of Christ and to face our deep needs in earnest, to repent sincerely and seek forgiveness and power, to take seriously him who for our sakes suffered, the just for the unjust, that he might bring us to God—that would be keeping Lent.

Prayer

Eternal Spirit, what we have talked about openly is of no value unless we face it inwardly. We pray Thee above all for that grace of honesty that will save us from our self-deception and give us courage to see ourselves in our need, and grace to see Thee in Thy saviorhood. Amen.

First—Stand Still!

By Ivan H. Hagedorn

Stand thou still a while, that I may show thee the Word of God. I Samuel 9:27.

LAST year the American people consumed four million pounds of aspirin. That gives us an idea of the size of our national headache. Doctors tell us that a headache is only a symptom; the real cause of the disturbance lies deeper. What is the great American disease, of which our headache is merely a symptom? It is rush and hurry.

You can hardly talk to a person five minutes without hearing him say several times, "I'm so busy," or "I don't have the time," or "I'm up to my neck in work," or "I'm rushed to death." It is said on good authority that in our zoological gardens monkeys have been driven crazy watching people on the outside of the cages—so crazy that a rest cure was prescribed for them. We rush about and hurry so that even the apes are driven to distraction by our antics. We scamper here and there, and then we wonder what we will do with the time we almost broke our necks to save.

IN AN INSANE AGE

It is serious, this great American disease. It is cutting down our efficiency, costing us more each year than the World War, and it promises to make of us a second-class nation. Every invention in our lifetime has been made to save time, and yet the cry is still heard, "Step on the gas!" It is recorded that when Napoleon made his historic march over the Alps, prior to his brilliant Italian campaign, a little drummer boy lost his footing and slid down the side of a great mountain of snow and ice. The column of soldiers momentarily paused, but the command rang out, "Forward!" The little lad took to beating his drum, and the sound was clearly heard in the icy air, as he beat out the distress signal. Tears came to the eyes of the soldiers, but the voice of duty was stronger than the voice of compassion. As the great column carefully found its way along the treacherous ledge, once again the drum was heard, faintly now, and this time it was beating out a funeral march. The lad, realizing that no help was to be given him, beat out his own funeral march.

There are many persons who believe we are living in the most insane age in human history. We are beating out our own funeral marches by our failure to cultivate the pause. We are hitting the pace that kills—discontent, fear, inertia, melancholy are only a few consequences of our mad rush. Recently a French girl, on her first day in New York, went to see the sights in the big city. Again and again she asked: "What is the rush all about? There must be a fire on every corner."

Saul was at a crisis in his career. Still in the springtime of life, he was about to be lifted to a position of high honor and trust—the throne of Israel. Samuel, the great judge and prophet, wisely counseled him: "Stand thou still a while, that I may show thee the Word of God." This is wise counsel for us all, particularly to those in the churches. Dr. John R. Mott said some time ago, "An alarming weakness among Christians is that we are producing Christian activities faster than we are producing Christian experience and Christian faith." There is tremendous activity in church circles today. In a way, it corresponds to Broadway at Times Square. The din of traffic there is pretty well paralleled by the tumult of organizational activity in our churches. Bishop Freeman rightly counsels us, "Let the church remain the church." Yet how many are trying to build it after the fashion of a Rotary club or a Masonic lodge! The clatter of pots and pans becomes increasingly impressive. Yet God says, "In quietness shall be your strength."

CULTIVATING THE PAUSE

We must learn to stand still before we can hope to hear the Word of the Lord. We need to cultivate the pause in our modern life. The pause is a most important factor in achievement. The monks in the monastery where the great Da Vinci was painting his "Last Supper" grew restive as they beheld the great master stand by the hour before the unfinished picture without making a touch with the brush on the canvas. They expected him to work feverishly and finish the production in record time. They believed he was taking advantage of the contract. But when they remonstrated with him, he answered: "When I pause the longest, I make my most telling strokes with my brush."

We are on the threshold of another Lenten season. Surely, it were well if we would hear a Samuel say unto us: "Stand thou still a while, that I may show thee the Word of God." As never before, men need to be concerned with things that have permanent significance. They need to relate their lives to the eternal verities. Over the Cathedral of Milan is to be found the inscription, "Only the Eternal is important." And yet we continue to "spend money for that which is not bread and our labor for that which satisfieth not." I recall the story of an Indian who visited one of our great cities. He watched the great human procession as with strained, anxious faces they swept by. The old Indian asked: "What are they fleeing from? Are there wolves behind them?" "No," his guide answered, "there is something called a dollar in front of them." We pursue with a grimness the cheap prizes of life, and the radiance goes from our faces and the spring departs from our steps. We race through the day; whether we are at work or play makes little difference to us Americans. Our nerves and muscles are ever tense. Let us, at this thoughtful season, heed the words of the wise prophet, "Stand thou still a while."

STAND STILL, KNOW GOD—AND CHRIST

"Stand thou still a while" if you would know God at all. The psalmist bids us, "Be still and know that I am God." Mrs. August Pohlman, the author of that fine life of Jesus, *Jeshua,* after her lengthy illness was once again privileged to take up her active life. We prevailed upon her to make an address before the ladies of our church. She referred to those days of enforced retirement as days which yielded to her harvests of rich

blessing. Insistently she was reminded to "be still, be quiet." How close God came! How real he was! She coupled the text from the 46th Psalm, quoted above, with another, one from Paul: "I can do all things through Christ which strengtheneth me." Before glorious achievement, there must be a knowledge of God. And before this experience, there must be the quiet time.

"Stand thou still a while" and take a good long look at the Christ of Calvary and Olivet. I require my catechumens to write out their impressions of each Sunday's service. Some years ago, I received this from a young woman: "Though I have no comments on this Sunday's service, I do have something to say concerning Christian life generally. This morning, I sat in the last row during the service. My sister, who was with me, said: 'Look, Alma, at that golden cross. It looks so dull. And this morning, when I sat in the front row, during Sunday school, it was bright and shiny.' Alas! Too many people sit in the back rows of Christian life, where the cross is dull, and it loses its challenge. I wish everyone would sit in the front row, where the cross is ever bright and shining." The dear girl had hit upon a great truth. We do need to keep near the cross.

Take time to be holy, the world rushes on.
Spend much time in secret with Jesus alone.
By looking to Jesus, like him thou shalt be.
Thy friends in thy conduct his likeness shall see.

A noble Christian woman lay dying in a hospital. She bade her husband, "Please raise the curtain." There, opposite the hospital, stood a large church, before which flooded by the moonlight stood Thorwaldsen's statue of the Christ. In silence, both gazed on it. The husband began to lower the curtain. The feeble voice of the wife rose in protest. "Don't drop the curtain. I want to look at Christ."

STAND STILL, HEED THE SPIRIT

"Stand thou still a while" and consider to what the Christian church invites you. In its music and its liturgy, its sacred Scripture, its very architecture, it bids men and women who will step aside from the swiftly changing scenes of today, to meditate and pray: "Here are the eternal verities. Here you may become heirs of the religious experience of the ages." The words of Browning are recalled:

I remember well,
One journey, how I feared the track was missed.
So long the city I desired to reach
Lay hid, when suddenly its spires afar
Flashed through the circling clouds; you may conceive
My transport. Soon the vapors closed again,
But I had seen the city, and one such glance
No darkness could obscure.

Isaiah records a similar experience, "I saw the Lord high and lifted up." How we need that blessed experience today! It is this which will send new life to the eye, give a new lift to the shoulders, and new strength to the step.

"Stand thou still a while" before you plunge headlong toward earthly goals. If Saul had only heeded the counsel of the godly Samuel, what a different close there would have been to his life! Calvin Coolidge, after being sworn in by his aged father as the President of the United States, in his humble Vermont home, before boarding the special train which was to hurry him to Washington to take up the work left unfinished by his predecessor, paused a long time at his mother's grave, engaged in prayer and meditation. He also telegraphed en route to Washington, to Dr. Jason Noble Pierce, the Congregational pastor in Washington, asking him to be his guest at breakfast the following day. The President of the United States and the man of

Ivan H. Hagedorn

God met together. Calvin Coolidge would stand still awhile before undertaking his great task.

There are many who live their allotted time, and die without ever discovering what God intended them to do. So many drift into something as a life work, only to discover later on that it is far beneath their better selves. "What makes life dreary," said George Eliot, "is the lack of a motive, something to live for." In Warwickshire, England, near an ivy-grown church, may be found a stone on which is the inscription:

Here lies a miser, who lived for himself,
And cared for nothing but gathering pelf.
Now where he is, or how he fares,
Nobody knows, and nobody cares.

Another epitaph is in St. Paul's Cathedral, London. It is inscribed on a simple and plain monument:

Sacred to the memory of Charles George Gordon, who at all times and everywhere gave his strength to

the weak, his substance to the poor, his sympathy to the suffering, his heart to God.

Two epitaphs, but they tell a story. One man gave no thought to the true end of life, while the other did. Moses wisely counsels us: "O that they were wise, that they would consider their latter end!"

TAKE TIME FOR HOME AND FAMILY

"Stand thou still a while" and get acquainted with your family. We experience our greatest joys at our own hearths, when we have the right understanding and the right appreciation the one for the other. How often a heart goes hungry because we fail to take time to be companions with them! A little lad was committed to the care of an aunt for the summer because his mother and father were too busy to spend that time with him. They quickly decided that a summer at the shore would do him good, and he would have such a lot of fun with "Auntie." One day the aunt saw the little lad, who seemingly with no cause at all stood and cried, his little chin quivering. It was soon evident that the perfect vacation was not nearly so perfect after all. Upon inquiry, the little fellow sobbed out that he wanted his daddy with him—battling sea waves, building sand castles, playing ball. He wanted his daddy there when the long, wonderful day was done, to talk things over with, and to tell things to. He wanted his daddy, the big friend at his back. As the little fellow continued to pour out his heart, he said: "I hope when I grow up I can go on vacations with *my* little boy."

I would say to fathers and mothers everywhere: "Stand still first" and give a good long look at the little people who are under your roof, and like as not the Lord will somehow reveal himself unto you through them. Will Rogers said, with fine satire: "Throw away your speedometers, and buy alarm clocks." The point is clear—less mileage, but minds quick to note the blessings right under our noses.

IN THE LIGHT OF AN ETERNAL HOPE

Dr. Albert W. Beaven has given a suggestive title to a book of sermons—"The Lift of a Far View." We should stand still a while and fix our minds upon the eternity of Jesus. Surely, our restless age would do well to consider "the power of an endless life." No storm of mankind's passions of lust and greed and hate can make shipwreck of men and women who have included that tremendous truth in their thinking. It is an anchor steadfast and secure, holding our earthly craft safe, though all the storms of life beat upon us and threaten to make shipwreck of all that we hold dear.

You can't beat a man who has enshrined in his soul the mighty truth that he is immortal. Dr. W. B. Hinson, of Portland, Oregon, was advised by his physician that he was in the grip of an unyielding disease. After stating in a sermon the verdict of his doctor, this great man of God added: "I walked out to where I live, five miles out of this city, and I looked across at that mountain that I love, and I looked at the river in which I rejoice, and I looked at the stately trees that are always God's own poetry to my soul. Then, in the evening, I looked up into the great sky, where God was lighting his lamps, and I said: 'I may not see you many times more, but Mountain, I shall be alive when you are gone; and River, I shall be alive when you cease running to the sea; and Stars, I shall be alive when you have fallen from your sockets in the great down-pulling of the universe.'" What can disturb a man with a faith like that?

At this Lenten season, it were well indeed if we would hearken to the voice of Samuel: "Stand thou still a while, that I may show thee the Word of God."

What Memorial Have You?

By Hugh Thomson Kerr

Wheresoever this gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of for a memorial of her. Mark 14:9.

IT IS easy to give away other people's money. It is such a pleasant and painless experience that we catch ourselves frequently indulging in it. The larger the sum of money that is given away the better we like spending it. We are expert in the distribution of other folks' beneficence. When we read the wills of men and women who distribute their wealth we are sure that we could have disposed of their estate in a far better way. We would not have given to this and we would have given more to that. We are sure we can handle other folks' money better than they do themselves.

The other day the bequests made by Mr. Rockefeller were published in the papers. What munificent gifts he poured out, to the extent of some five hundred million dollars! Because he was a Baptist he gave bequests to Baptist churches and Baptist colleges and Baptist theological seminaries and Baptist Foreign Mission Boards. But I am sure I could have disposed of his estate far better than he, for I would have included large amounts for Presbyterian churches and Presbyterian colleges and Presbyterian theological seminaries and our own great Presbyterian Board of Foreign Missions. Yes, we like to give away other people's money!

MARY'S OINTMENT OF APPRECIATION

There is a striking example of this very thing in the life of Jesus. He had come up to Bethany, where Lazarus had been raised from the dead, on the last Sabbath of his life. He had come there in great high courage notwithstanding the fact that a price had been put upon his head. We are not told how he spent the Sabbath but when the evening came a feast was prepared for him and his devoted friends were the guests. The feast was spread in the home of Simon, who had been a leper, and Mary and Martha and Lazarus were there. As usual Martha was serving and as usual Lazarus was silent. It was Mary who held the center of interest. Quietly and unnoticed she slipped away and procured a jar of precious ointment.

The Bible does not say much in praise of money but in each of the Gospel records it is stated that Mary's ointment was very precious, very costly. It was estimated as worth three hundred pence, and when you remember that a penny was a day's wage, then the worth of the ointment will be valued at a year's wages for a man—suppose we say a thousand dollars. This precious perfume, extracted from a rare plant in Arabia, was contained in an alabaster jar, fragile and transparent as light; and Mary took it, breaking the jar, crushing it in her hands and pouring out the ointment upon the head and hair and feet of Jesus. It was a ceremony that belonged only to royalty and was such as only a monarch could expect to receive. The record is quite explicit. She poured it all out. A few drops might have sufficed but she gave it all. She broke the jar and let it all flow out and the fragrance of it filled the whole house, the living room and the dining room and the kitchen and the upstairs, and the garments of all the guests. The exquisite fragrance wrapped them in its sweet and gracious embrace.

WAS THE OINTMENT WASTED?

It was a gift that only wealth could give and it awakened among the guests violent reactions. Matthew in his Gospel tells us that "when his disciples saw it, they had indignation, saying, To what purpose is this waste?" They were provoked, angry, indignant, mad. Mark in his Gospel limits the critics saying that "there were some that had indignation within themselves, and said, Why was this waste of ointment made?" John puts his finger on the chief critic. It is Judas who raised the storm of opposition. It is Judas who said, "Why was not this ointment sold for three hundred pence, and given to the poor?" Judas was sure that he could have administered the money better than Mary. Judas was practical. He had an eye for utility. He could spend all that money on the poor. He was indignant and spoke out his indignation in the terms of emphatic denunciation. It was a reflection upon Mary. Yes, and upon Jesus.

Why should we have paintings and beautiful churches and adorn the sanctuary of God and spend money on flowers for the sick and the dead and the living, when little children are hungry and people all over the world are dying without the gospel? Why should men and women and children ride in limousines, when little crippled children find it hard to walk? Why should we have art exhibitions and orchestras and symphony concerts, when the Community Fund is knocking at our door? Why load the casket with costly orchids and precious flowers, when the Improvement of the Poor is asking for our old clothes? Why should we have elaborate ritual and expensive music, when an harmonium or an hurdy-gurdy would do as well? You see it is the old question, Why was this ointment not sold and given to the poor?

Now I must confess that this argument is a shattering one. It silences us. It has often silenced me. Certainly I do not want to see the poor starve but then the question presses in upon us, Where shall we stop? If the argument is sound, then this very feast in the home of Simon and which Judas and the other disciples are evidently enjoying will have to be called off. We don't want to be partakers of an elaborate Thanksgiving dinner, if the starving poor are looking in at the windows.

WHO ARE THE POOR?

But there must be something wrong somewhere. Who are the poor? That will be the first question we shall have to ask. Are we poor simply because we have no bread or butter or baked beans? Is poverty confined to hunger that merely wants to be satisfied at a soup kitchen? Was Jesus hungry? Was he poor? Was he crying out, facing death and Gethsemane and Calvary, for something that Mary was trying to supply? O yes, there is another poverty than that which can be satisfied with bread. For what are you hungry? Everyone of you is hungry for something. You, too, belong to the poor. What is it you need? What would you like to have? Is it not something that will warm your heart, that will make you feel that somebody needs you, that somebody believes in you, and are you not satisfied when somebody pours out upon you the wealth of an affection which is dearer to you than all the bakeries in the world or the harvest fields in the world?

And then there must be something wrong with the argument because it is Judas that is making the complaint, and neither you nor I want to take our place beside Judas. For one thing I do not trust Judas. And John the Apostle did not trust him. John tells us plainly that in his opinion Judas was not sincere. He tells us that Judas did not really care for the poor but because he was a thief and carried the bag he wanted to get his own greedy hands upon Mary's money. We have often seen this same slant expressed by good church people. If someone is moved by the goodness of God and the greatness of the gospel to give to foreign missions people will say, Why not give it for home missions? Surely there are enough heathen in America that need help, America needs all the money it can get. And we know all the time that the people who say such things never give a dollar to the home missionary cause which they are championing. I do not find that it is the folk who give liberally and benevolently to home missions who object to foreign missions. The reason lies deeper within a grudging heart that would keep back part of the price for some selfish purpose.

IT WAS MARY'S MONEY!

Furthermore, it was Mary's money that Judas wanted to spend. He was not ready to give his own money to the poor. He was seeking Mary's money and that sort of giving draws no blood and contains no sacrifices. I know a boy who spent all his Christmas money—seven dollars—for yellow roses for his mother. There is no one of us here who could not have helped that boy spend his money to better advantage. We would have spent two dollars for roses and one dollar for potatoes and another dollar for flour, and we would have distributed the rest in more useful ways than wasting it on roses. But you see the money was his money and if he wanted to pour out

seven dollars' worth of fragrance upon his mother that was his business, not yours nor mine. And if a woman wants to be extravagant because of her love for Christ, it becomes miserly men to be silent.

There are more ways of giving to the poor than by giving bread to the hungry, and Jesus himself was poor that day. There was no one who understood, no one who entered into his silence except Mary and she tried to express her sympathy, her understanding, her affection in her own way. She knew that charity is not always bound up in bags of flour; that life is more than meat and the body than raiment. We are glad that our Lord gives us the warrant for believing that the artist,

HUGH THOMSON KERR

the poet, the painter and the musician are all trying to make the world more beautiful and that they are God's servants as well as the philanthropist, the physician, the preacher who are seeking to make the world better.

There is one thing more to be said. If Judas and the disciples want to give to the poor, there is plenty of opportunity. Jesus makes the statement that the poor we have always with us and I imagine, much as I desire to abolish poverty, that as long as the world lasts the opportunity to help somebody will not be wanting. And I would be willing to stake my honor on this, that Mary herself and not Judas was the greatest lover of the poor in all that circle of guests that crowded around the supper table that night in Bethany. I imagine she had broken more alabaster boxes in the homes of the poor than any of the indignant disciples who were speaking for the poor that night. The person who pours out treasures for Christ's sake is not likely to be hard-hearted or forgetful when he comes face to face with the needy, at any time or in any place.

No, I am against Judas. I am all on the side of Jesus. It is not Judas who is right, but Jesus. He is not likely to ignore the poor. It was he who said, "Blessed are the poor." He is not apt to neglect the needy. It was he who told about the Good Samaritan. He is not likely to be a visionary dealing in social theories that are out of touch with reality. Jesus is all on the side of the poor, but he was against Judas. Judas apparently had carried his complaint and his indignation right to Mary herself and was annoying her by his eloquence about the poor, for whom he cared little or nothing. And Jesus, sensing the situation, said: "Let her alone. Why are you annoying her? She has done a beautiful thing to me. The poor you always have beside you, and you can be kind to them whenever you want; but you will not always have me. She has done all she could—she has anticipated the perfuming of my body for burial. I tell you truly, wherever the gospel is preached all over the world, men will speak of what she has done in memory of her."

MARY'S IMMORTAL MEMORIAL

What a memorial Mary raised that day to herself and to all those who love beauty and loveliness and kindness and sympathy! What an amazing thing it is that here we are in Pittsburgh, a place that did not exist when Jesus spoke those words, and we are here perpetuating the remembrance of her gracious act. What a memorial it is! For she was the only one who understood and entered in through her act into the very meaning of the way our Lord was to take. She was the only one who understood the cross, for you see Jesus was within six days of the cross and before another Sabbath day came round it would be too late for anyone to speak or to do anything for him. It was too late for Nicodemus. Rich man that he was, it was too late when he came with his hundred pounds of precious spices to anoint the body of Jesus. What a tragedy it all is!

> For this is the cruel fate of life
> To be full visioned when the ministry of life is ended
> And in the shape of some dear presence
> But an empty form.

How many hungry and impoverished and breaking hearts there are all about us. Robert Burns, the Scotch poet, belonged to that great group and when, after his death, a memorial of hewn stone was erected to him, one of his friends said, "He asked of his generation bread and when he was dead they gave him a stone." If there is anything you want to say, anything you want to do, any kindness you want to express, any flowers you want to give, do not wait until the door is closed and it is too late.

WHAT MEMORIAL HAVE YOU?

And now let me ask you a closing question. What memorial have you? This is Mary's memorial erected to her because of the extravagance of her love. What extravagance of giving has the love of Christ called forth in you? How are you going to match the extravagance of his love who gave himself for you? Tell

me how you can match the pouring out of his love? I am not descending to budgets and subscriptions and contributions. I am ascending to the extravagance of love.

Blessed be extravagance! How will you match the extravagance of Christ's love? "Our Lord Jesus Christ, though he was rich, yet for our sakes he became poor; that ye through his poverty might be rich." How will you match that? How will you match the extravagance of his cross? "The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." Tell me, how will you match that? There was nothing beautiful about the cross. It was an instrument of death. It was stained with his blood, but Mary wove about it the fragrance of her love and Jesus was satisfied. How will you match the extravagance of his sacrifice?

I have often been interested at a wedding in seeing the gifts spread out and someone who knows the secret behind each gift will take me around and say: "Mrs. So-and-so gave that. And Mr. So-and-so gave that. And the mayor of the city gave that. And this celebrated judge gave that." It is all very sweet and lovely. And I have often thought of the treasures which Christ keeps and perhaps some day he will show them to me, and he will say, "The widow in the temple gave me this," and there will be the two mites which was her whole living. "And the Samaritan woman gave that. And the women who came to the tomb on Easter morning gave these spices and fine linen." And there will be baskets of flowers sent by the lepers, and the lame, and the blind, and among all the memorials which the Master keeps will be Mary's alabaster box still broken and the fragrance of the perfume filling both earth and heaven.

And then I will say, "I wonder if he has anything of mine?"

Seeing the Invisible

IN ALL AGES there have been those who have lived as seeing that which to others was invisible who have proclaimed a good not yet attained and then labored for its realization. Far off from them, that realization in its fullness might have been; but they were prophetic spirits living in anticipation of that which through the work of all of us at length was to be fulfilled. Grant us to see all this; to see that continuous current of thought and will and purpose, and to recognize the loyalty of those who through good report and through evil report cherished the finer desire and labored for it.

When the way seems long and difficult, when we are perplexed by the infinite contradiction that comes to us, may we still be loyal to the great purpose of all life, to every gleam of the more perfect and the more beautiful existence which from time to time opens to us. When we have seen it for ourselves, may we not be satisfied until it has become a common possession of mankind. So may we join the great company of those who, with forward-looking souls, have endured, seeing the invisible.

SAMUEL MCCHORD CROTHERS.

The Hiding Places of Power

BY HENRY M. EDMONDS

Ye shall receive power. Acts 1:8.

WE ARE bound to admit that some men have power, while others lack it. We are in the habit of attributing power to native talent or to education or to position or to industry. All of these are important, of course; but, on the other hand, nothing is commoner than to see men develop power far out of proportion to these so-called elements of power. Many of our most gifted people do not accomplish a great deal, while many of those far less gifted come slowly into power that seems akin to a great natural force. George Washington was in a number of respects the least gifted among that group of immortals who came up during our colonial period.

What, then, are some of the hidden sources of power?

For purposes of convenience and also to arrive where we wish to go, let us confine ourselves mainly to the consideration of beneficent power. For sheer might, some of the worst men and women the planet has ever produced have been preeminent, but the foundations they laid have had to be torn out and history has slowly decreed them not strong but weak, ineffective, unacceptable in the long process of climbing out of the mud toward the stars. Those men got into the hiding places of power and utilized the secrets they found there in influencing others, while refusing to apply them to themselves.

SIGNIFICANCE OF THE INCARNATION

One of the historic places of power is found in one of the historic doctrines of the church. It is what is called the incarnation. Now, incarnation means enfleshment and refers to the entrance of the divine into the human in the birth and life of Jesus. That might seem a long way off from us, but in reality it is a part of the very air we breathe and of the food that we consume.

Here is an example of the way this conception has operated in history. In the mid-period of Julius Caesar's career the Roman Senate decreed divine honors upon him. That meant not only that he was the representative of God on earth, but that he was descended from the gods. One of his biographers says that if Caesar did not believe that himself, he certainly thereafter acted as if he did. That sort of thing was regular and from it came the more modern notion of the divine right of kings. Certainly few things could and few things have operated more powerfully upon the human spirit than the conviction of divine origin. How could it be otherwise?

The weakness of Caesar and of men like him was that they believed that for themselves but not for the rest of the world. The really conquering and permanent impingement of power has come in history when great souls have risen to the recognition of their own

kinship with the divine, merely because they were human, and have applied it therefore to every other human being. This is the type of thinking that led Carey to India and removed that mass of gray rock called Livingstone from Scotland to Africa. It was in hiding places like this that Wilberforce found vision and power to keep on for a lifetime at his heartbreaking task of freeing British slaves. Here Wesley lighted himself like a torch to burn out declaring the love of God in the neglected places of the British Isles. After a million years it may be that the most thrilling chapter in all history will still be the rise of free government in western Europe and America—though by that time the whole world will have joined in it. And it was all theological. That is, it all rested upon the conviction that every man everywhere was made in the image of God, that Jesus had finally shown the way and it only remained for all of us to strike down the shackles and make every soul free. It was a devastating day for despots when that power wave got loose in the world. This is what has been moving against human need everywhere, against disease and injustice, and will finally blast war from the earth.

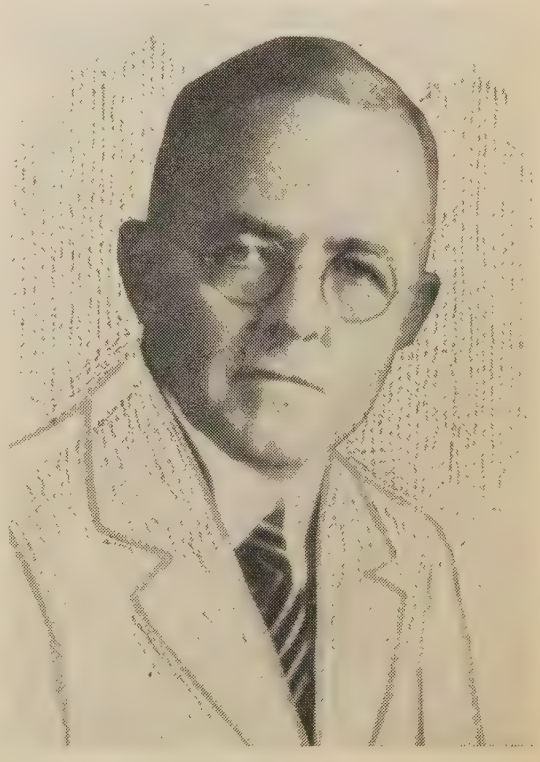
THE ATONEMENT A SOURCE OF POWER

Jesus applied the incarnation to all men never more dramatically than when he said: "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me." I am identified with humanity, he said, "that they may all be one even as thou, Father, art in me and I in thee." The Apostle Paul entered into that experience and drew from it almost unprecedented power: "It is no longer I that live, but Christ liveth in me." "I can do all things." That is the secret of Paul's life and you can see what an enormous driving force it was. But he applied it to all the world—"there cannot be Greek and Jew, circumcised and uncircumcized, barbarian, Scythian, bondman, free man; but Christ in all." Here stands Paul, saying: "God in me through Christ; God in every other man who will have Christ; God on my side in lifting men to that relationship, that privilege." That is power like Niagara Falls, like gravity.

Another hiding place of power is in another doctrine of the church—the doctrine of atonement. Now, atonement means that the redemption of the world came through the suffering and death of Christ. But observe the way this operates. Let me quote from Paul again. He is writing to the Philippians and standing, as it were, under the cross of Christ: "that I may know him and the power of his resurrection, and the fellowship of his sufferings, becoming conformed unto his death." Listen to him speaking to the Colossians: "Now, I rejoice in my sufferings for your sake and fill up on my part that which is lacking of the afflictions of Christ, in my flesh, for his body's sake, which is the church."

One of the oldest and deepest passions of the soul is this thing of dying for another. What brings the old veterans together year after year, restores their youth and intoxicates them like new wine? It is the memory, whetted by the sight of the faces and the sound of the voices of their comrades, that once they gave themselves away. Many surface incentives operate in the sterner college athletics, but this is what has kept it alive. Asceticism, that is the mortification of the body for religion's sake, is one of the most widely spread and strangest things in the story of man. It rests just here in what we are talking about. Somebody searching for pictures of happiness reported two found so far: a mother bathing her baby and a surgeon in the middle of the night operating.

Reference was made to the fact that one of the supreme impulses behind modern charity and philanthropy has been the conviction that God is in every human being and that honoring or dishonoring the least of



HENRY M. EDMONDS

these we are honoring or dishonoring him. A twin impulse is the awful persuasion that as Christ suffered for us so ought we to suffer alongside of every life that needs. We are told that the only way to judge the future is by the past. If that be true, then history has already decreed that in that last day, when the accounts are all in, the most beatific soul will be the one who can show the most, the deepest and the angriest scars.

PROSTITUTION OF POWER

The release of power here has been almost beyond imagination. It is very close to the divine. Indeed the revelation of Jesus is that the dominant characteristic of God is self-giving. The terrible irony is that this force has been so often used for devilish purposes. These myriad horses, for example, have been harnessed to the chariots of war. It has seemed perfectly natural to young men in all their generations that they should go out and die for others. The historic conquerors have known all this and have manipulated it like an

engineer at the switchboard of a mammoth power plant. But in this instance, again, they have sidestepped an important implication of the principle of sacrifice. They have been unwilling to do any of the dying. "Let others die," they have said. Jesus differed, in that he accepted this law of the universe as applicable to himself along with others. "I die," he said. "Then do ye, my followers, go out and die also. As I lay down my life so ought ye to lay down your lives for the brethren." The weakness of the church at this moment is that membership in it is no longer an invitation to die. It has grown too safe and too soft.

Dynamic living—is that what you want? Very well, get behind and within some cause that you want to die for, then dare others to come and die with you. Dale Carnegie, you talk about making friends and influencing others. Pretty superficial stuff. The real answer lies much deeper.

THE WORLD'S NEED—A TRUSTED LEADER!

Two of the hiding places of power certainly are in the implications of the doctrines of incarnation and of atonement. God in me and God in every other human being; and God in the cross of Christ sending me out to suffer likewise with every soul that needs. There are no mightier incentives. But wouldn't it be fortunate if some great leader should happen along who enshrined in himself and his cause both of those convictions, bringing them out of the tenuous realm of ideas and incorporating them in a warm and winsome personality, that we could understand and trust and love and follow? Well, that is exactly what has happened in Christ.

We have been talking about old and deep motive powers. Surely leadership belongs in that category. Children play a game called "Follow the Leader." History has been the development of just that game. It is pathetic how men have waited for their leaders and then have responded to them and so often have been disappointed. That is the amazement of Jesus. In response to a great central hunger he appears and leads us away—and never disappoints. "The love of Christ constraineth me."

So easy to follow a leader!

We lived down at Coden on the Alabama gulf coast in the early days. No physician, no automobile. My younger sister was taken violently ill in the night. My father said to me: "My son, you will have to go to St. Elmo after a doctor. Walk through the woods two miles till you hit the road, turn left and it is eight miles farther. Be careful of snakes and marshy places." I was a youngster seventeen years old. I made the two miles through the woods and when I struck the road there was a man in a buggy going my way.

"Where are you going, my boy?" he asked.

"To St. Elmo after the doctor; my sister is very sick."

"Why, climb in; I'm going right there."

So transforming to follow a leader!

His courage, his strength, his life passes into me. A true leader is reincarnated in his followers. Mark Twain, in his moving story of Joan of Arc, looses his imagination in portraying a campfire and battlefront transformation. The Paladin, a roystering clown and common braggart, had followed with Joan—but slowly she made him over again into the pattern of her own courage, humility, sacrifice. How many thousands report the same experience from association with the young Knight of Galilee!

So easy to suffer in the presence of a greater and more heroic sufferer!

Robert E. Lee's army saw his simplicity and unselfishness, saw the iron entering his soul, and they dared all and bore all with a veritable passion of sacrifice. I watched a football game out at Rickwood, played on a muddy field. The players were soon unrecognizable. Between halves the band paraded in their spick-and-span uniforms. The high-stepping drum major led them straight toward a wide pool of standing water. I said, "He'll turn aside"; never—he splashed through it stepping more proudly than ever, the rest following after in a glow of common renunciation.

But it is not enough to have convictions and a leader to embody those convictions. There must be a society. It is not good for man to live alone. Indeed, in the larger aspects it is impossible for man to live alone. Life alone is not rightly speaking life.

TOGETHERNESS A RULE OF LIFE

We have thus the family with its interlacing relations and its mutual contributions to the sum total of life. A young woman came to me recently asking help in finding a family with whom she could live. She said that living in an apartment and taking her meals out was simply not living.

We have the state, enlarging, enriching and reinforcing life in a hundred ways. It is easy, however, to overestimate the importance and to exaggerate the functions of the state, as is being done today.

In like manner we have the church, the communion of saints, the body of Christ. The church is inevitable, a divine and permanent institution. It is simply one of those things that had to be. If it were torn down today it would rise from its ashes tomorrow.

God mediates power through the church as he mediates power to the members through the body. Can the hand live of itself? Certain organs are kept alive of themselves in congenial media, but it is a tour de force, is for emergency conditions, for limited periods and with most severely limited functioning. It is normal for the body to be together—the body of a man and the body of Christ.

There is not less of religion today than there has been, but less of regard for the church. And thereby hangs a part of the tale of our distress—restlessness, nervousness, a sense of futility, a questioning why. I tell you the hand belongs with the body.

Be not forgetful of prayer. Every time you pray, if your prayer is sincere, there will be new feeling and new meaning in it, which will give you fresh courage, and you will understand that prayer is an education.

Dostoyevsky.

The Cost of Religion

By Frank Fitt

Neither will I offer . . . unto the Lord my God of that which cost me nothing. II Samuel 24:24.

WE ARE apt to think of our religion as a comfort or as a privilege or as something which enables us to face the responsibilities of life. Are we so apt to think of our religion in terms of what it costs us? We should so think of it. At any rate, that is my theme—the cost of religion. The text is from the Old Testament and from one of the most exciting and thrilling sections of it. It consists of a statement made by a man who would rank as a hero in any company. The statement was uttered by David.

David was a very picturesque character. More truly than most of us he lived a very mixed-up career. So very vivid was his personality that when he showed courage he showed it on a tremendous scale and when he yielded to temptation his sin was a terrible sin. We admire David for some of his deeds, despise him for other of his deeds and find it impossible to be neutral to him at any point. Like the little girl with the curl right down the center of her forehead, David, when he was good, was very, very good and, when he was bad, he was very, very horrid. But one good mark we must place to David's credit, and it was undoubtedly the mark which earned him preeminence in his own day, and ever since his day.

AN INSIGHT BORN OF SUFFERING

The good mark was this. In the midst of all the ups and downs of his thought and action, creditable or discreditable, David always came around in the end to a full, frank approach to God. He could play the fool at times and make a mockery of the best that he knew, but always there came a time when he gave up trying to fool himself and faced what he knew to be the final issues of his own behavior. We have put that down as a very good mark. We should so put it down. Not all of us are willing to do what David did. We are willing to deceive others. We are even willing to try to deceive ourselves. It is very hard for some people, almost impossible, to face reality, especially the supreme reality of God's demand upon them.

Most of us would claim that the slaying of Goliath was one of the high moments of David's life. We would be right in such a claim. David was only a lad and at once he became a hero among his people, a sort of Old Testament Lindbergh. But the resolve indicated in the text expresses a much higher moment. David was older and wiser now. He had sinned and suffered. The slaying of Goliath had meant success in a rough, physical combat. But the text makes it clear that David now had met success in the deep recesses of his own soul. He would not practice religion which came to him on easy terms. He wanted his religion to cost him something. "Neither will I offer . . . unto the Lord my God of that which doth cost me nothing." When David said that he was on a higher plane of life than when he let fly the fatal stone at Goliath from his sling. The circumstances surrounding his remark need not concern us. The point is that when he was offered an easy way to serve God he had sense enough to know that the offer was worth nothing. Service to God, if it is to count and possess value, is a very costly affair.

The plain truth of the matter is that the things worth possessing in life, particularly the inner, invisible achievements of one's character, are never won easily, but always at the high cost of their demand upon us. Let me illustrate this from various sections of life familiar to us.

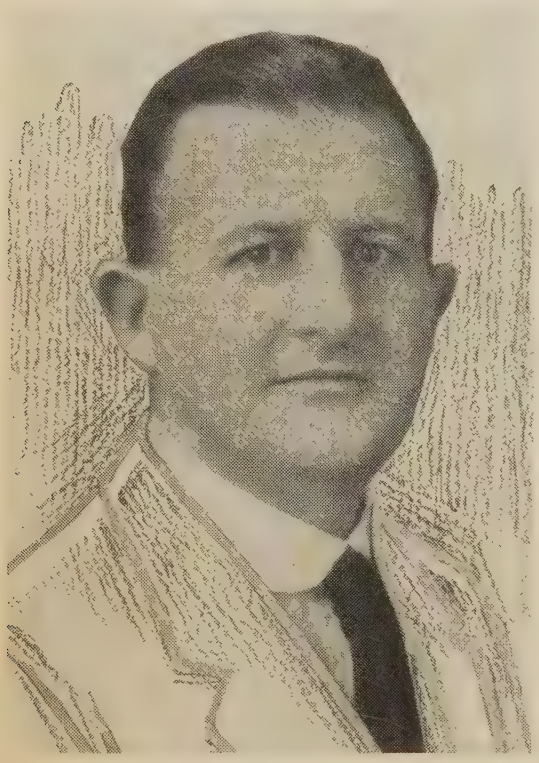
A few days ago I had occasion to wait in the library of a home at which I was calling. Scanning the titles of the books on the shelves around me I pulled out and dipped around here and there in a book written by Fred Perry, the great English tennis player who has now become a professional. In his book he tells of his tennis career from the time he began to play until he brought back the Davis Cup to his native land. Of course Fred Perry undoubtedly had natural aptitude for tennis. It would not have been possible for every young Englishman to have done what he did. But his natural aptitude was not enough. If Perry had merely dabbled along he never would have excelled. He subjected himself to relentless discipline. He kept up his effort despite many defeats and disappointments in his early tournaments. All the way along his father encouraged him and there came a day when the father gave a very practical proof of his interest. The father was not a rich man. As a lad of ten he had been what was known as a half-timer—half the time in school and half the time in the factory. But he had improved his condition and had been elected to Parliament as a member of the Labor party. Although Mr. Perry, Sr., was not a rich man he worked out a plan by which he arranged to give his son, Fred, complete freedom from economic responsibility for one year. He was to give up his position in the office and concentrate upon tennis. During twelve months the father would pay all his bills. This experiment cost the father and the son in terms of money, courage, faith and discipline, but, between them, they won back the Davis Cup.

EDUCATION, MARRIAGE ARE COSTLY

Let me refer briefly to the cost of school and college life. No one can feel the benefits of education in a real sense without finding out that it is a very costly affair. I am not thinking of the financial cost, though that should be reckoned. I am thinking of the demand made upon students that they may obtain from the classroom and the outside activity and the student fellowship what is to be obtained. Some young people can study more readily than others and some are better mixers than others. I am aware of the differences in temperament and condition which enable some to start off with a natural advantage. Nevertheless, in either case, whether they find things easy or hard, I know full well that the all-round development which school and college offer to young people will never be received by them without toil and watchfulness and readiness to

serve. To be a mere dabbler in school or college is to throw away one's chance. To accept easy terms of life from day to day and term to term is to miss out on privilege. Any student, to gain what is afforded, must be all out, earnestly out, heart, mind and soul, ready to pay the cost of what means most in classroom and fellowship.

Let me offer an illustration from a department of life which most of the congregation know full well and in which they play daily an active part. Many of us are partners in marriage and share the responsibilities of family life. Let me speak to our condition. I know full well that some people are better adapted for mar-



FRANK FITT

riage than others. Certain couples begin marriage with a much more distinct promise of success than other couples. I recognize that and I always feel a sense of delight when some marriage which began with little promise proves to be a very happy union. Nevertheless, I also know that successful marriages are successful, not so much on account of the natural adaptation of the man and woman concerned, but because both the man and the woman are willing to pay the cost in thought and action which such success demands. A successful marriage does not come by accident and it never comes cheaply. It comes only when certain requirements are met—requirements which test every man and woman to the depths of what they are. It costs something every hour and every day to create, develop and intensify the marriage relationship. It is not a goal to be realized in a few weeks of adjustment. As long as the partnership lasts, even for fifty years or longer, it means a constant challenge to the watchful unselfishness of the man and woman involved. The measure of the true worth of a marriage is the measure of its cost to husband and wife.

BUSINESS, RELIGION TAKE TOLL

I might cite illustrations from other departments of life. You men who sit in those pews today and tomorrow will be in your offices and stores and factories, you men know what it costs to hold your positions. The business and industrial world has no place for the mere dabbler, the one who looks for an easy berth which will make little demand upon him. All the way through this world we find the same truth which holds for an athlete or a student or a married couple, namely, the truth that the high place of excellence never is won on cheap terms, but always at the cost of energy and self-control and hard discipline and utmost giving of self. Anything worth while in life is bound to demand our best. To be a dabbler, to pick out the pleasant spots here and there, to travel from one pleasure resort to another, to spend the whole of one's life at the country club, all the time—that is to cut one's self off from the higher ranges of life.

What I have been illustrating in terms of championship tennis and championship education and championship marriage is also true of our religion if we want to express it in championship proportions. The dilettante dabbler is as much of a disgrace in the Christian profession as he is in everything else. When a man puts his hand to the plow for Christ's sake he must not turn back. When a man takes vows of discipleship to his Lord he is expected to keep them. What sort of blessing can we find in a religion of which we are sure one day and doubtful the next? What growth and expansion of spiritual personality is possible for us if we put our faith first at one time and almost anything else first the next time? No; as consistently and constantly and completely as we can we must give the witness of our faith. It costs something to give such a witness or to come anywhere near giving such a witness, but that is what God expects of us and that is what makes the Christian fellowship an inspiration to all connected with it.

I am reminded of a story about General Booth of the Salvation Army. He was at an afternoon social gathering and someone brought him a cup of tea. "Take it away! Take it away!" the old saint roared. "I do not want it. It is lukewarm. It is not hot. And a religious meeting is no good, either, unless it is hot." The old General might well have added that the Christian life is no good, either, unless it is hot, unless it costs something to live.

IS RELIGION TOO CHEAP IN AMERICA?

Many years ago, as a mere lad, I sat in by chance one night at a small, informal gathering of about a dozen Christian leaders. One of them was a visitor from Scotland, a man who to this very hour, despite his years, deeply affects the Christian life and thought within his own land and beyond it. The others were asking this visitor his impressions of church life in this country. He said some obvious things intended to encourage his hearers, and then he went on to point out

that the church people of the United States had never been obliged to fight and suffer for their faith. From the very beginning they had known tolerance and religious freedom. He raised the question whether this fortunate condition did not carry the handicap of making religion seem too cheap, something to be taken and left at will rather than something to be achieved at definite cost and radiantly expressed through pain and discipline.

I have often thought in the years since then of that Scotchman's query. What would we do, each one of us, if the fires of persecution came in our direction? Lately I have been trying to put myself in the place of Pastor Niemöller of Germany who went to prison because of his defiance of the Hitler regime. Would I sign on the dotted line of the totalitarian state as most of the clergy have done? Or would I go to jail with Pastor Niemöller? Would we be willing to pay the cost of our Christian faith if such a test should come to us?

SALVATION COSTS GOD AND MAN

Every now and then I like to go down to a city rescue mission and sit as a listener and watcher in a back seat. I find that it does me good spiritually. Why is this? There are certain things about the rescue mission that do not appeal to me. The meeting place is usually bare and unadorned. It contains no beauty of architecture to please the eye and the soul. The congregation is apt to be ragged and unwashed and somewhat drunk, men and women with whom I am hardly likely to find myself on congenial terms. The gospel hymns to which I listen are of the dance step variety, not especially reverent. Why, then, am I strengthened within? Because of those who testify, men and women who have been in the pit and have been helped out of the pit by the grace of God.

The redemptive truth is there in the rescue mission, the redemptive truth of what salvation costs both God and the one who is saved, the truth which should always be found in any church and particularly a church like the one in which we now worship. I come away from the rescue mission so sure of that reality of the costly deliverance that I know I must give my best to my own witness. It is when we see what the devilish side of life can do to people that we recognize how necessary the divine side of life is for us all.

Is there anyone here this morning who is somewhat doubtful over this whole matter? Is there anyone here who is wondering whether it is really worth while paying the cost of faith? Does anyone question whether the venture is worth the demand? I can give the answer in ten words. "God so loved . . . that he gave his only begotten Son." It was thus that God expressed his love for mankind. It was thus, if I may state it reverently, that he took his chance. There is just one thing for us to do. We must give ourselves completely, utterly, constantly, heart, soul and mind to God, to his will and way for us. The cost is nothing to the privilege. The loss is nothing to the gain. It is only as we receive God unto ourselves that we really live. All else is but a tinsel of make-believe.

The God We Need

By Bernard C. Clausen

ALL kinds of attacks have been made against religion. Critics have taken keen delight in pointing out the contradictions and inaccuracies in our sacred records, the sins and hypocrisies of our prominent adherents, the anachronisms and inconsistencies of our creeds, the formalities and artificialities of our rites. For all of these arguments we have found ready answers. But the climax of deadly effectiveness has been recognized in the cool remark of the ancient philosopher who said, "If horses have Gods, their Gods are doubtless horses." It is so clever that a careless mind can dismiss it as unimportant. But intelligent faith still reels dizzily from the impact of its implications. Was man made in God's image, or was God made in man's? Is the ruler of the universe the creation of our imagination, with no objective existence? Is faith a lie, even if it happens to be a lie that seems sometimes to work?

These questions have infuriated believers for many centuries, and sent them into frenzies of violent rebuttal. We demand the right to respect and follow the faith of the great souls that have believed in God; we trust and accept the judgment of Jesus; we try to follow the logic of creation back to the necessity for an ultimate creator; we seek for the signs of a planner who can give purpose and justification to an otherwise meaningless existence; and as we reach out into life, we claim to sense, though without thorough proof, the presence of a spirit that works for good whose name we say is God. Often we falter, confessing that we have no words with which to express what we all too dimly comprehend, but we say that we know he is real—the same, yesterday, today and forever.

GODS MANY

Yet as we busily reply to our foes, we are often embarrassed by an inescapable fact which occurs to our minds whether or not our critics point it out. There seems to be such a wide variety of gods which men have sincerely worshiped and now worship. Even among those who claim to share the same religion and serve the same God, there is such variety in that God. Take the common traditions of Christian doctrine, and you will list a God who is all-powerful, a God who is all-suffering, a God who is all-loving, a God who is all-just, a God who is all-knowing, a God who is all-forgiving, a God who is ever-striving, a God who is ever-triumphant, to name only a few.

We may avoid the embarrassment by claiming that these various attributes represent successive stages in men's knowledge of the nature of God. We may explain the widely distributed galaxy of God's virtues as the result of partial and temporary selections of the many phases which can be expected in a single great unity. The thought of God has always been too high for us. He escapes any and every word for him. All of our poetry, music, art and worship combined cannot reveal the whole of him. Our creedal statements at best are cheap little jingles that help us

to remember what other men have felt to be important about him. Within his universal being are qualities so different as to seem mutually exclusive and contradictory. Like a huge mountain, which cannot be seen at all except by the patient people who are willing to see only one side at a time, so God cannot be seen as a whole even from the summit of religious inspiration. But this does not necessarily mean that the mountain or God must therefore be called unreal.

WE WORSHIP THE GOD WE WANT

It is a good explanation, and at first blandly satisfactory. But it is seen at close scrutiny to be embarrassed by another obvious fact. Men are always tempted to select, for their own contemplation, respect and emulation, the qualities in God which are like their own qualities. They like to think of a God who contents them, satisfies them, justifies them, rather than a God who differs with them, dissatisfies them, rebukes them, challenges and changes them. As a result, their limitations are encouraged by their religion, they grow to worship their own faults. Because so many things can be thought of as being true of God, almost anybody by dint of much trying can discover in God reasons for complacency with his own human frailties. Herein lies the terrible bitterness of the ancient philosopher's saying, "If horses have Gods, their Gods are doubtless horses." It is not a denial of the reality of God. It is a revelation of our tendency to worship the God we want, not the God we need.

This tendency, broadly defined, is one of the worst faults in all religious experience. See how we have applied it to the teachings of Jesus. He confronted all kinds of people in the course of his ministry—people who had all kinds of faults, and needed all kinds of correction: the overthrifty and the overgenerous; the lazy and the strenuous; the compassionate and the callous; the patient and the anxious. To each one he tried to say the thing that would help him, to give the prescription that would cure, not the prescription that would taste good. It would be bad enough if we had only failed to distinguish between the prescriptions, and had thought of them all as being universally applicable. We have done a much more senseless thing than that. We have taken for ourselves the suggestions he made for our opposites, and have neglected the correction he designed for people like ourselves.

HOW JESUS INTERPRETS GOD

To the rich young ruler he said, "Sell all your goods and give to the poor." He shamed penny-pinching Judas with a rebuke for his penurious neglect of real need. But he urged irresponsible, overgenerous dreamers like John to use their talents with the utmost care. Ever since, people like the rich young ruler have quoted the verses Jesus aimed at the impractical disciples, relishing for their own delight the texts which justified profitable investments; and people like the disciples have memorized the advice given to the rich man, "Sell all your goods and give to the poor."

We select the teachings which prove that we are right, we need the teachings which show us where we are wrong. Our favorite verses are those with which we completely agree. If scripture was given us for reproof, for correction, for instruction, we have no right to overlook what reproves and corrects and instructs. We must memorize the words that reprove us, study those that correct us, select as our key verses those which we do not understand, with which we do not agree when we do understand them. The texts we cherish are not often the texts we need. If the man of God is expected to be perfect, he must be willing to endure the process of perfecting, through the painful experience of discipline in obedience to religious truth which offends, shames, rebukes and tests him.

Bernard C. Clausen

See how this tendency, to cherish the beliefs we like, has distorted the mission of the church. Most church members would be satisfied if the institution they have joined proceeded to represent their opinions and their experiences, as important toward those who remain outside. The preacher is judged to be doing his duty if he discovers what we all believe and then preaches it, for us, in our presence, to those who do not believe it. If the others do not come within range, that is their loss. It does not affect our loyalty to our ideas. Does it never occur to us that one of the real duties of the church is to provide an opportunity for us to teach one another things we do not separately understand, or have hitherto neglected? If we do not consider ourselves completely and perfectly sanctified, then we should be constantly striving to learn, constantly inviting correction, happy to discover that we learn best from one another, together. That lesson is best for us which we did not at first understand; that sermon means most to us which, at the first, most violently offends us.

But it is in our attitude toward God that our self-sparing expectations are at their worst. The vast catalogue of attributes which men have listed concerning God does provide what seem to be contradictions in interpretation, and only the synthesis of philosophical wisdom can teach us that all these things may be real in the nature of God, and all may be important. The trouble ensues when we begin to select. For the God we need is not the God we like, but the God who rebukes and corrects us.

Henry VIII had one God; Savonarola had another. How much better the lives of both would have been had they shared their gods. Henry never had a solemn thought, Savonarola never smiled. They selected their own texts, and both felt fully justified.

Eras of mankind's history have differed as widely. In the past there have been generations haunted by fears of God, terrified by the shame of their sins. They were taught the truth about the stern justice of a holy God. They quoted: "Whither shall we flee from thy presence? O wretched man that I am!" They needed a touch of the sunlight of a loving God.

We have escaped their doomed terror quite completely. We are not afraid of God any more. We chant verses they never learned. We are spoiled children, too sure of love, too thoughtless about sin, too impertinent with our little knowledge. Ruined by the overindulgence of the pampering God our imaginations have devised, we need the shock of angry justice, of fierce retribution, of heart-breaking discipline. But we avoid even the mention of the wrath of God, and bask ourselves in the bright thought of universal love.

WE NEED A GOD WITH THUNDER!

If only we could restore our balance by beginning to take seriously, with what we know about love, the old grim texts about justice! If only those frightened men could have tasted a little of our brash, bright chipper faith in God's goodness! Instead, as always, horses have continued to make their gods like horses, and become more horselike, and less God-like in the process. What we need of course is the corrective of whole-rounded truth. But whole truth begins with a new realization of the neglected areas. We must restore the balance by means of a brief overemphasis on the ideas which are not to our liking.

To the frightened Puritan, God might have been pitying love. Indeed, as a matter of fact, God must have been pure compassion toward the frightened Puritans; for they needed his love so much and could not seem to find it.

To this cocky modern generation, God could be—God is—grim justice. Love is not to be claimed by such proud, self-assertive, impertinent peacocks as we are. We need the terrible verdict on the wages of sin, the shadow of the awful consequences of those choices which we make toward the darkness, the solemn thought of the unquenchable influence of our failures upon our fellow men near and far to all eternity; the realization of the loneliness and tragedy of all rebellion against the eternal purpose. We need a God with thunder!

As individuals, striving and immature, we must seek with real avidity the new concepts which do not come easily to us. We must find our faults as we read our Bibles, and find as well what will correct them. We must accustom ourselves to dwelling with those ideas of God which at first seem intolerable, and must invite self-discipline and spiritual therapeutics to result out of contemplation. We must never seek the "old-shoe" comfort of the teachings that we like. Unless we set ourselves up to be beyond improvement, we must welcome the discomfort of being rebuked and spurred onward by the teachings we need.

OUR CHRISTIAN DUTY TODAY

As for the world in which we live, our Christian duty is plain. We must first find and define its "Zeitgeist"—understand and describe its characteristic and prevailing world-spirit. We must be ready to evaluate it, as good or bad, against the criterion of our complete faith. We must discover its obsessions, its lacks, its failures, its sins, its mistakes. Then we must be valiant enough not to flatter it, but to challenge it, with the revealed and revealing concept of the God it needs. And you may be assured—that God will not be the God it wants!

But if "we needs must love the highest when we see it," we cannot despair. For some day we shall be like him, for we shall see him as he is.

And They Crucified Him

By Walter A. Voss

And it was the third hour, and they crucified him. Mark 15:16.

THE bright portrait of God's eternal love is framed in blackness. The divine gift is refused and cast upon the rubbish heap. His own to whom he came "with healing in his wings" have given the final word of rejection. The cross, which had shadowed the life of Christ from early years, is now a reality and lifts its voice in mocking laughter of seeming triumph. "And they crucified him."

Who crucified Christ? We are prone to lay the guilt of the crucifixion upon individuals. But the guilt of the crucifixion of Christ cannot justly be laid upon any one individual or single group of individuals. The final responsibility for the guilt is not in the personalities but rather is to be found in certain fundamental ideas and attitudes that were in and of themselves diametrically hostile to the spirit and life of Christ. However, as we examine the background and attending circumstances of the crucifixion we discover these hostile ideas and attitudes mediated through certain personalities.

HOW INTOLERANCE CRUCIFIES

A part of the guilt of crucifixion must be attributed to intolerance. Representative of this idea are the reli-

gious leaders of Jesus' day, the Pharisees, the Scribes and the lawyers. They were intolerant of the new spirit that Jesus gave to religion. The "mint, anise and cummin" of religion meant far more to them than love and human kindness. They would lift an animal out of the ditch on the Sabbath and at the same time leave a brother man in suffering. Jesus came with a religion that was to rest upon and add the glorious crown to what they had been teaching. Yet their intolerance and bigotry would have none of it. Christ's trust in his Father angered them. His brushing aside of false ideas by the quiet "But I say unto you" moved them to frenzy. They covenanted with Judas on the price of betrayal. "And they crucified him."

And the spirit of intolerance crucifies Jesus today. Nothing so kills the real spirit of Christ as religious intolerance and bigotry. And let it be said to our shame, that this spirit has found its way into the midst of many a Christian congregation, denomination and convention.

THE SPIRIT OF GREED

Greed also enters into the guilt of crucifixion. Who embodied this idea? The money changers in the temple? The sellers of cattle, sheep and doves? Yes. But back of these were the highest ecclesiastics of the kingdom, Annas and Caiphas. The traffic in the temple was carried on with their knowledge and for their personal enrichment. The overthrowing of the tables of the money changers and the driving out of the sellers and traders from the precincts of the temple was a blow at the business of Annas and Caiaphas which they could not condone. Here, also, may be placed Judas who for "thirty pieces of silver" became the direct instrument in the hands of greed to betray the Christ. "And they crucified him."

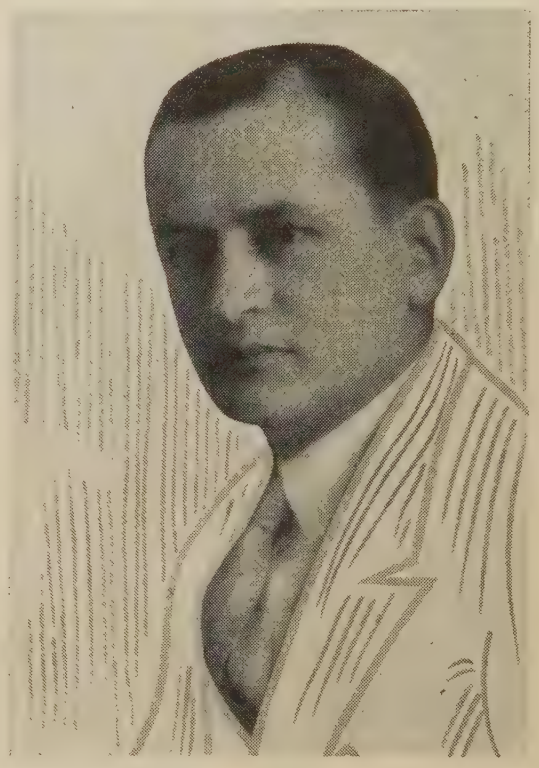
This same spirit of greed crucifies Jesus afresh today. Jesus was crucified in the days of the decade of the 1920's when the dollar meant more than God and profits more than character. And still the thought of profits looms large in the mind of so-called Christian business, while the Christ-embodied spirit of service is on the way to the cross. Greed even knocks at the door of the temple bidding Christ take again the walk to Calvary. At one time the pope at Rome thrust his fingers through the silver and gold that came from devoted peoples and exulted as he said to Duns Scotus: "See, no longer does the church need to say 'silver and gold have I none.'" "No," answered Duns Scotus, "nor can she say 'in the name of Jesus, Rise up and walk.'"

SELF-INTEREST AND NOVELTY

And self-interest must assume a part of the guilt of crucifixion. And do we find a personality in the unholy drama typifying self-interest? Yes. It is Pontius Pilate the Roman governor, acting from policy and self-interest. Pilate permitted himself to be guided by the principle, "By crucifying Christ, I gain an advantage for myself." "And he crucified him."

And that spirit in the life of the individual and the church will crucify Christ always. Well has it been written: "This selfish consideration of our own interests will make us as blind as bats to the most radiant beauty of truth; aye, and to Christ himself, if the recognition of him and of his message seems to threaten any of these. They tell us that fishes which live in the water of caverns finally lose their eyesight; and men that are always living in the dark holes of their own selfish, absorbed natures, they, too, lose their spiritual sight; and the fairest, loftiest, truest and most radiant visions (which are realities) pass before their eyes, and they see them not." Christ passes before the eyes blinded by self-interest and seeing in him "no beauty that they should desire him," he is permitted to be led to the cross.

Even novelty must be included among the ideas



WALTER A. VOSS

guilty of the crucifixion. And we fasten this idea upon Herod. Herod's spirit was that of a frivolous individual who turns the whole of life into a pastime or a joke. James Stalker describes the character of Herod in these words: "The purveyors of pleasure, who in that age hawked their wares from one petty court to another—singers, dancers, jugglers and the like—were welcome at Tiberias. The fiber of his character was more and more relaxed, till it became a mere mass of pulp, ready to receive every impression, but able to retain none. His annual visits to Jerusalem even, at Passover time, were inspired less by devotion than the hope of amusement." Into the presence of such a man was Jesus sent. Herod received him gladly for he was a seeker after novelties, and if Christ and his words could contribute something to divert him for a time he would use them. But Christ refused to amuse Herod. Angered, Herod mocked Christ. "And he crucified him."

And this same desire to be amused pushes Christ aside today. Novelty to tempt satiated appetites too often steps over into sensuality in literature and on the stage. By all this Christ is mocked and crucified.

MILITARISM, INDIFFERENCE

Militarism must not be overlooked as having a share in the guilt of the crucifixion. The Roman soldiers typify this idea. To be sure, they were acting under orders and may be excused from direct guilt. But they represent militarism and so we include them among the guilty ones. "And they crucified him."

The spirit of militarism always crucifies Christ. Christ was crucified in the days when Napoleon desolated Europe. Christ was crucified in 1914 when the German hordes swept through Belgium. Christ is being crucified today in France, Italy, Germany, Russia and Japan, for the spirit of militarism is abroad in those lands. There is grave danger that our nation will forsake the principle of "Peace on earth, good will toward men" for a reliance upon armaments. Any national or international policy that rests upon "Might makes Right" inevitably must crucify Christ.

Finally, indifference must shoulder much of the guilt of the crucifixion. This attitude is seen in the Jewish public who took no interest in the matter. Had the great company of right minded people that day in Jerusalem risen up and demanded the release of Jesus, Pilate would have been obliged to listen to them rather than to the mob. To the extent that they were indifferent to Jesus, to that extent were they guilty of his crucifixion. "And they crucified him."

The spirit of indifference always crucifies Jesus—in the past, now, and in the future. Of all the striking religious paintings, none is truer to actual conditions than Sigmund Goetze's "Despised and Rejected." It depicts the startling indifference of our day to the Christ. It shows Christ bound to an altar in the market place, with all our modern life flowing past. On the left, society is flitting by in its careless gaiety; the scientist is engrossed with his test tube; the sportsman is lost in the scores. To the right, the soldier, then the philosopher, the legalist, the formal ecclesiastic, the careless youth, the laborer with his pick are all hustling on thoughtless and careless of the thorn-crowned Savior. Further to the right is the drinker, and in the distance is the orator with his applauding crowd oblivious to him who died that they might live. In front are the children, and they too are already in the maelstrom of humanity's rush. Even motherhood is so absorbed with her babe that the Savior is forgotten here, too. In the background the ministering angel hides his face from the indifferent crowd as he holds aloft the cup of sorrow which Christ must still drink.

"And they crucified him." Permit me to name again the ideas and attitudes that mixed the bitter dregs in the cup of which Christ drank. Intolerance! Greed! Self-interest! Novelty! Militarism! Indifference! And they all, today, "crucify to themselves the Son of God afresh, and put him to an open shame."

CHURCHES are the organized expression of religion in human life. They are the medium through which the values of religion are transmitted and shared, but their worth is no greater than that of the values they offer to men. If what our modern world most needs is the clear vision which it is the business of religion to give, and if churches today are actually able to teach men how to obtain that vision, then there can be no question as to the value of churches nor as to the universal support they will deserve. The only question, so far as the churches as concerned, is whether they can in fact teach what they are supposed to teach; and the only question, so far as the response of the world is concerned, is whether men and women are prepared to pay the price, in terms of personal effort and discipline, which the learning process necessarily involves. Both questions are searching and disturbing. No church that dodges either can reasonably expect to survive.

FREDERICK ELIOT.

A Pastoral Prayer

BY KING D. BEACH

WE ARE not, Almighty God, wary bargainers with Thee. We are not offering Thee praise and prayers and coins and obediences in order that we may bind Thee to our selfish seekings and prideful purposes. We are Thy friends who come to keep tryst with Thee; we are Thy sons and daughters who, knowing that the Father wishes what is of true advantage to each of us, desire to know and do Thy will; we are Thy debtors who realize that, though we are unworthy and unpromising, Thou didst give Thy Son and Thyself unto us; we are Thy stewards entrusted with possessions and abilities, and desiring to use them in counteracting sin and suffering, and in bringing Thy blessed Kingdom of righteousness and peace.

We withdraw ourselves from many distractions and come apart into Thy temple, in order that in the purity of this hour and place we may achieve our Christian destinies. The needed repentances and new beginnings are not easy, but difficult; they are difficult for the moment, but full of benediction for the present and for the future. Some plans go easier without Thee, O God—easier because they sacrifice the high and holy for the shallow and short. We can manage in a low way without Thee. But we are not content with low ways and animal existences. We turn away from angers and spites and cruelties and prides and greeds. We would understand and follow the way of Jesus.

Accept our contritions and avowals, make us strong in our renewed efforts, revitalize our high affections and our will, give us health of body and of spirit. Amen.

Minister and Psychiatrist

By Arthur Cushman McGiffert

BOTH minister and psychiatrist deal with people in mental distress. The principles on which each profession bases its work with individuals suffering from troubled emotions show a fundamental similarity at many points. But sharp differences also appear in both the theory and practice of the two pastoral offices. In the interests of larger cooperation between the two professions an analysis of their common denominators and their differences is much to be desired.

Generalizations must, of course, be treated with discrimination, for there are what might be called denominational as well as individual differences within each profession.

• *What Both Groups Hold in Common*

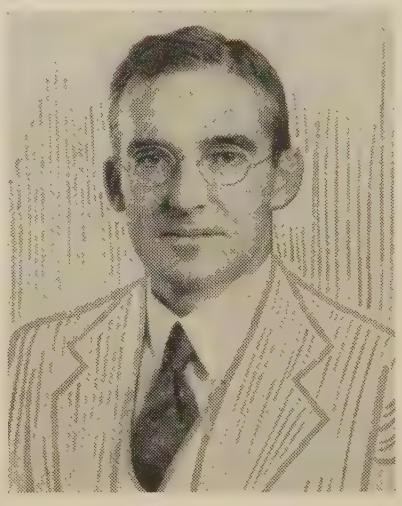
1. The importance of the period of childhood is acknowledged by both groups. In infancy individuals receive the impressions and form the habitual responses and attitudes toward life that largely determine their mental health as adults. Placing the child at the center of attention in the field of education and searching the period of childhood in every investigation of the reasons for adult difficulties are both valid procedures. The Roman Catholic notion that if you have control of a child for the first few years of its life you have him always, is a partial recognition of an insight which is generally accepted by ministers and psychiatrists alike.

2. Ministers and psychiatrists also agree on the centrality and primacy of love, of the need to be loved and to love, of the crucial necessity of what John Dewey calls "shared experience." This need finds itself formulated philosophically in such a question as "Is the universe friendly?" That is to say, Can I have, or is there a share of love for me?—the opposite of love being not hate, but rather fear and anxiety.

• *The Place of Conversion*

3. A third common denominator is the recognition of the place of conversion. This theological term the psychiatrist would not use. What the latter would say is that there are attitudes and practices which are right for the child that are wrong for the adult. If persisted in they must be broken up and new attitudes established. The almost exclusive emphasis within liberal Christianity upon the intellectual aspects of religion has left many liberal ministers in the unhappy position of being unable to handle situations in which sharp and sometimes catastrophic emotional reorganizations of the personality are taking place.

4. Both groups make use of the principle of identification. A psychiatrist will point out that a boy has to put himself in the place of his father (identification) in order that he may no longer find it necessary to subordinate himself to his father. Thus he acquires a masculine outlook on life and needs his parent less. By this imaginative participation in the life of another we climb out of our present self into another and larger self. Similarly the Christian identifies himself with Christ, and thereby climbs out of his present self into another and larger self. It is no longer I that live but Christ that liveth in me.



Arthur C. McGiffert

5. Both groups recognize that there is a difference between the actual human being and the true human being. That is to say, both set up standards of personality. Neither accepts the raw material of human nature as it is. Each believes that certain structures of the personality provide the possibility of satisfactory human living and other structures inhibit it.

• *Responsibility in Character Development*

6. Both groups also recognize the principle of responsibility in the development of character. A chief question a man asks himself as he deals with his patient or parishioner is, Will this individual finally take charge of himself or will he not? Each knows that unless the person in trouble will accept responsibility for his future he has no chance of growing out of his present into his potential and better self. One might almost define personality as responsibility.

To be sure, both groups will admit that a good deal of consideration still needs to be given to the concept of responsibility. It is in fact undergoing rapid reinterpretation at the present time. Will the concept of responsibility be given too social a connotation? Will the fallacy prevail that the environment carries the responsibility rather than that ultimately the individual carries the responsibility for himself?

The subject is one that deserves further collaborative study on the part of both kinds of personnel workers.

• *Complexity of Motivation*

7. Both groups recognize the obscurity of human motivation. So profound are the complexities of human conduct that surface indications prove untrustworthy guides as to what is really going on within the personality. At a conference on Religion and Mental Health at Greenwich, Connecticut, last summer, Rev. Otis Rice illustrated this necessity of careful analysis of motivations in an account he gave of the possible reasons that may have prompted a boy to steal a knife while at a summer camp.

Unless one understands why the boy steals one cannot help him to get over his thieving. He may, for instance, have been a spoiled child who merely took what he wanted, having never developed any tension capacity. Or he may have wanted the knife in order to be able to attract attention to himself as the owner of a fine knife. He may have wanted to give it to someone else and so secure some response of friendship for himself. Or he may have stolen in order to prove his ascendency to the members of his tent. Perhaps he took the knife to deprive somebody else of it; not that he needed a knife himself but he wanted to hurt the other person and thus discharge some of the resentment he felt. He may have stolen the knife in order to get even with the head of the camp who spent so much time telling visitors what a wonderful bunch of boys he had at the camp; sick and tired of being labeled an angel the boy proposed to disprove the impeachment. Perhaps he stole because he

wanted to be caught and sent home; he just could not stand absence from home any longer. Maybe he stole in order to be punished, for he knew by that subtle knowledge of the spirit how to take punishment for one thing and apply it to something else and thus relieve himself of his sense of guilt.

The conclusion that both groups draw from this recognition of the complexity and subterranean character of motivations is that it is not what people in mental distress do that is important for understanding them, but rather what they think. "As a man thinketh in his heart." The things that count in personality are the desires, the goals, the claims that people make for themselves.

• *Confidence the Basis of Cure*

8. Ministers and psychiatrists both recognize the therapeutic value of the so-called transference. That is to say, unless and until a relationship of confidence be established between the individual in trouble and the minister or psychiatrist, no help can come from the one to the other. This is what is meant by the dictum in the Gospels that without faith nothing can be done. Unless a relationship of trust and confident dependence be built up, the possibility of one person's helping another would seem to be infinitesimal.

In fact, the establishment of such a relationship is itself the essence of the cure. . . .

I do not wish, even in the first part of this discussion, to leave the impression that the minister is to ape the psychiatrist. At some points to be sure the newer profession has advantages which the ministry lacks. But elsewhere the minister has a superior opportunity.

• *Differences Between the Professions*

The minister for instance, unlike the psychiatrist, does not have to wait for people to come to him. Ordinarily the psychiatrist does not see folks until they have become quite abnormal. The minister, however, can go to a member of his congregation and say: "I see something in you now, this particular trait, that sooner or later is going to get you in trouble if you do not do something about it." To be sure, he must make such an approach with delicacy. Nevertheless, if he have the seeing eye and the tactful method, he may deal with difficulties in their incipient form.

On the other hand, the minister has a disadvantage in comparison with the psychiatrist in that he can seldom be a specialist in the field of personal counseling. Pastoral work is but one of a multiplicity of the minister's jobs. Hence he has for the most part to be content with short-time treatments of parishioners' personal problems. And yet it would seem desirable for every minister to carry along a few people for a considerable period, as does the spiritual director of the Catholic group. He could follow such persons through the ups and downs of their emotional experiences over a span of time and thus not only help the particular individuals but learn to take the time-sequence into account as he deals more briefly with other individuals.

With other and more significant differences between these two professions I shall deal in another article next month.

The Lenten Challenge in Verse

Is This the Time to Halt?

IS this the time, O Church of Christ! to sound
Retreat? To arm with weapons cheap and blunt
The men and women who have borne the brunt
Of truth's fierce strife, and nobly held their ground?
Is this the time to halt, when all around
Horizons lift, new destinies confront,
Stern duties wait our nation, never wont
To play the laggard, when God's will was found?

No! rather, strengthen stakes and lengthen cords,
Enlarge thy plans and gifts, O thou elect,
And to thy kingdom come for such a time!
The earth with all its fullness is the Lord's.
Great things attempt for Him, great things expect,
Whose love imperial is, whose power sublime!

CHARES SUMNER HOYT.

The Voice

IT is said the Bedouins cry on the Syrian hills a clear
Loud summons to war, and the tribes far distant hearken and hear,
So wondrous rare is the air, so crystal the atmosphere.
Their call is to arms; but One, in the centuries long ago,
Spake there for Peace, in tones that were marvelous sweet and low,
And the ages they hear Him yet, and His voice do the nations know.

RICHARD BURTON.

This Is the Hour!

THIS is the hour—
When hate holds power
In every land,
When fate strikes doom
On every hand;
When all hearts cower
Before the threats
Of greed-crazed kings,
And hope goes down,
And sad earth reels
As Mars proclaims
The Day—
The Day of war's mad reckonings—
This is the hour for dreams!

This is the hour—
When black clouds lower
On every shore,
When war brings threats
To every door;
This is the hour
For dreams—and deeds;
For dreams of good,
For deeds of love. . . .
All hearts shall thrill
As Time proclaims
The Day—
The Day of Brotherhood.
This is the hour for dreams!

THOMAS CURTIS CLARK.

WHO'S WHO in THIS ISSUE

Rev. HARRY EMERSON FOSDICK *has for the* past twenty-four years occupied the chair of practical theology at Union Theological Seminary and during this period he has ministered at Riverside Church in New York City. He reaches an audience of millions through his Sunday afternoon radio broadcasts. Dr. Fosdick has written many books of which his latest is *A Guide to the Understanding of the Bible.*

Educated at Gettysburg College, Gettysburg Lutheran Seminary and Temple University, Rev. IVAN H. HAGEDORN'S first pastorate was at Collingswood, N. J. Since 1933 he has ministered at Bethel Lutheran Church, Philadelphia. He has been prominent in Lutheran activities in his state and has served as president of the Philadelphia Conference of the East Pennsylvania Synod. While in Collingswood, he was president of the Lutheran Ministerium of New Jersey.

Early pastorates of Rev. HUGH THOMSON KERR were in Pittsburgh (Oakland), Hutchinson, Kan., and Chicago. He has led the activities at Shadyside Presbyterian Church, Pittsburgh, since 1913. He was named moderator of the Presbyterian General Assembly in 1930-31, and for a time he served as president of the Presbyterian Board of Christian Missions.

Rev. HENRY M. EDMONDS *was ordained* in the Presbyterian ministry in 1907 and was pastor of First Church, Montgomery, Ala., during the six years following his ordination. Going to Birmingham, he ministered at the South Highlands Church for two years. Since 1915 he has been pastor of the Independent Presbyterian Church of Birmingham. Mr. Edmonds is a trustee of Cumberland University in Tennessee. The sermon published in this issue was delivered before the Chicago Sunday Evening Club.

Following a twelve-year ministry at the Presbyterian Church in Highland Park, a suburb of Chicago, Rev. FRANK FITT was called to Grosse Pointe Memorial Church, Grosse Pointe Farms, Mich., where he still ministers. A graduate of Williams College, Mr. Fitt received his theological degree from Union Seminary. He pursued graduate studies at Union and Columbia University.

Ordained in the Baptist ministry, Rev. BERNARD C. CLAUSEN followed an associate pastorate at Mt. Vernon, N. Y., and a brief pastorate at Hamilton, N. Y., with a long period of service as minister of the First Baptist Church, Syracuse, N. Y. During the past six years he has ministered at First Church, Pittsburgh. Mr. Clausen received his education at Colgate and Union Seminary.

Following the World War, in which he served for two years, Rev. WALTER A. VOSS pursued theological studies in Western Seminary, Fremont, Neb., and was awarded an M.A. degree by the University of Colorado. During his pastorate at Boulder, Colo., he served as student pastor for the Lutheran students at the State University there. Since 1934 he has ministered at the Lutheran Church of Our Redeemer in Omaha, Neb.

Rev. KING D. BEACH *is minister at* Trinity Methodist Church, Kansas City, Mo.

Dr. ARTHUR CUSHMAN MCGIFFERT *is* professor of Christian theology at Chicago Theological Seminary.

TITLES AND TEXTS

What Pulpit Readers are Preaching About

WILLIS W. WILLARD, JR., Trinity Methodist, Danville, Pa. "The Faith of Honest Doubt." Job 23:3—"O that I knew where I might find Him!"

ILION T. JONES, First Presbyterian, Iowa City, Ia. "Christian Agnostics." I Cor. 13:12b—"Now I know in part; but then shall I know fully as also I was fully known."

JOHN D. CLINTON, Methodist, Fayette, Ia. "Matthew's Bigger Business." Matt. 9:9—"And Jesus saw a man sitting . . . and he arose."

FOR YOUR SERMON AND TEXT

. . . . . .
Title of Sermon
. . . . . .
Text used (write out the text)
. . . . . .
Name of minister
. . . . . .
Name of church
. . . . . .
Address

CHARLES D. ROCKEL, Christ Evangelical and Reformed, Altoona, Pa. "Failing Lamps." Matt. 25:8—"For our lamps are going out."

F. PAUL HARRIS, Appold Methodist, Baltimore, Md. "The Marks of a Christian." Gal. 6:17—"I bear on my body the scars of Jesus as my Master."

BRUCE S. WRIGHT, First Methodist, Erie, Pa. "The Right Use of Memory." Psalm 77:10—"This is my infirmity, but I will remember the years of the right hand of the Most High."

CHARLES R. HODGES, Old Stone (Congregational), Willsboro, N. Y. "Piety and Prosperity." Acts 19:27—"And not only is there danger that this our trade come into disrepute; but also that the temple of the great goddess Diana be made of no account."

DURBIN C. SCHEIBE, First Congregational, Williston, N. D. "The Triumphant March." (For Palm Sunday) Rom. 12:11—"Never let your zeal flag; maintain the spiritual glow; serve the Lord." (Moffatt)

CHARLES A. ROWAND, St. Paul's Methodist, Springfield, O. "The Breadth of Narrowness." Matt. 7:14—"For narrow is the gate, and straitened the way, that leadeth unto life. . . ."

The Editor's Page

The Event of the Month

THE death of Pius XI has evoked an unprecedented expression of generous sentiment on the part of non-Roman Catholics in America. Some of this is, no doubt, motivated partly by the news importance of the event and the desire of the press to treat with special consideration the large Catholic element in our population. It registers on the positive side the negative rule of the press and the theater never to speak except respectfully of Jews, Christian Scientists and Catholics. Protestantism is often treated shabbily and with disesteem, but not Catholicism. Some of this expression in connection with the Pope's passing has been uncritical laudatory sentimentalism. Some of it has derived from the spirit of tolerance which Americans rightly feel must be especially cultivated. A great deal of this expression, however, has been a sincere and intelligent tribute to a great man who sat in a place of great responsibility and power, and who discharged his high duties with devotion, wisdom and modest self-restraint. Underlying all these motivations, it has been easy to discern a deepening feeling throughout American life that the world has got out of hand because Christianity has been cast aside, not alone in fascist and communist lands where anti-Christian ideologies are in control, but in the lands where Christian faith is still free and where a certain formal respect is still paid to it. The Catholic Church, like our Protestant churches, is aware that it has lost its orientation in the modern world. Pius XI strove vigorously to recover it. His inconsistencies, which were grave, arose from the confusions which beset both the world and the church. But he did define the church's social responsibility in terms which, by dropping out his hierarchical implications, could be taken over by Protestantism to the benefit of both Christianity and the world.

Pope Pius the Eleventh

The Book of the Month

DOCTRINES OF THE CREED, *by Oliver C. Quick, Canon of Durham. Charles Scribner's Sons, $1.75.*

WHEN I picked up this book I expected to find a stiff theological treatise. To my surprise and profit it proved to be a simple and fascinating discussion of the important conceptions contained and implied in the Apostles' Creed. The author is one of the best thinkers in the Anglican Church. His book on *The Christian Sacraments* is recognized as preeminent in its field. Here he begins by discussing what it means to say, "I believe," and goes on to consider the Christian belief in God, in Christ, in the Holy Spirit, in the church, in the atonement, the resurrection and so on. His purpose is to understand and interpret as a coherent whole the doctrinal position of the church "in that particular world in which we are now called upon to uphold the Christian faith." Canon Quick insists throughout that Christian faith does not go beyond reason, for he rejects the conception of reason as an activity of thought which demonstrates truths without regard to facts. And he asserts the Christian conviction that the life of Jesus presents a body of fact which illuminates reason when reason exposes itself to it. This book deals with theology in a manner that is at once clarifying to the mind of the student and contributive to the preacher's business of preaching.

A Thought for the Month

SOME strange new words are coming into the current vocabulary of Christian faith. We are getting accustomed to "ecumenical" and its relatives. I observe another word emerging within the ecumenical movement. It is the Greek word, *koinonia,* and I predict that it is on the way to become Anglicized. Its nearest English word is "fellowship," but in the New Testament it means fellowship of a special kind. A new European quarterly is to have this single word, *Koinonia,* as its title. We will do well to get used to this word. It appears in the New Testament to describe the particular kind of fellowship which exists in the Christian church through the presence of the Holy Spirit. Modern Christian thought, as I sense it, is moving away from the vague conception of the spiritual life as a form of general moral good will, or as a special kind of experience vouchsafed to individuals, as such. It is focusing its attention upon the Christian community as the bearer of a distinct gift of God in which each Christian individual participates by virtue of his sincere and loyal membership in the community. This *Christian* fellowship is unique among all the fellowships in which men are drawn together, because of the unique revelation which God has made in the living community itself. God's way of revealing himself is not so much by illuminating detached individuals as by creating a community which lives in history and carries his grace and love. Jesus began his work by creating an intimate community, and all his teachings were directed toward, or clearly implied, the continuance of this community as the medium in which man would find salvation. It is a grave mistake to say that he founded no church. Perhaps the word "founded" misleads us. Certainly he created the church, or better, God created it through him. It is in the fellowship of the church, the *koinonia,* that men are saved, and it is by the spread of this fellowship in Christ that the whole world is to be redeemed.

A New Word in Christian Speech

Charles Clayton Morrison

Lent, the Minister's Opportunity

Here are eight important books which will bring both information and illumination to ministers during this season of spiritual sowing and reaping.

World Chaos or World Christianity

BY HENRY SMITH LEIPER

This Lenten season is going to be different from all previous Lenten seasons. The great message that went out to the world from the Oxford and Edinburgh Conferences will cast light on all discussions. That message is that *the Christian church must save civilization from destruction.* Every minister must know the "findings" of the conferences. Here is the whole story in an inexpensive book. Comprehensive and readable.

$1.50

Meditations on the Cross

BY TOYOHIKO KAGAWA

On the dark background of the war in the Orient shines the Gospel of Toyohiko Kagawa, which is the Gospel of Christ vividly set forth for these times. With Kagawa the Cross is at the center of religion. His message has never seemed more relevant and important than in the year 1939.

$1.50

A Reasonable Faith

BY RUSSELL H. CLINCHY

Here are sermons and addresses on the outstanding themes of religion that have actually been given before modern audiences. Wise pastors will base their Lenten sermons on these chapters of Dr. Clinchy's book. Some chapter titles: The Order of Things; A Guide for Seekers; Death—the Termination or Fulfillment of Life; The Use of Prayer; The Divine Society of the Church.

$1.00

The Daily Altar

BY WILLETT AND MORRISON

Throughout the Lenten season, ministers will be preaching on the devotional life, and will call attention to the need for the regular use of a guidebook of devotion. Here is the book that has been placed in the homes of many hundreds of churches—through the advice of alert pastors.

Cloth $1. Leather $2.50

100 Poems of Immortality

COMPILED BY THOMAS CURTIS CLARK

These testimonies of the poets to the truth of immortality will add luster to any man's preaching during the Lenten season. **$1.25**

Christian Hope for World Society

BY JOHN T. McNEILL

Halford E. Luccock calls attention to the fact that here is a book of hope. Prof. McNeill reveals the silver strand of faith and hope that has illuminated the history of the church from Augustine's "City of God" down to the present. A book of solid information and of assurance to modern Christians.

$2.50

You Can Find God

BY EDWARD SHILLITO

Says Charles Clayton Morrison: "I know what you will do with this book if it falls into your hands: You will read it with spiritual delight and you will lay it on a shelf near your desk. When your own thoughts grow thin you will pick it up for a moment or two, and then turn back to your work, your mind and heart glowing with new insight." **$1.50**

The best thing about Religion is its Poetry—said the late Dr. Cadman.

1000 Quotable Poems

Compiled by THOMAS CURTIS CLARK

brings together the choicest brief religious verse produced during the past hundred years. Wordsworth, Tennyson, Browning, Longfellow and Whittier are here, and also Lindsay, Sandburg, Oxenham, Noyes and Masefield of more recent years.

The book includes special sections of poems for the Great Days of the Year, also a section of poems on the theme of Immortality. A highly useful volume for Lenten and Easter use. **$2.50**

Willett, Clark & Company

440 SOUTH DEARBORN ST., CHICAGO
35 EAST 20th STREET, NEW YORK